

December 31, 1967
 Sunday
 San Francisco I & II

Double-Space

Mr. Nyland ==

You don't expect me to say anything about New Years Eve or the resolutions you have undoubtedly made by this time or even Christmas...Maybe a little about the new year...and what to expect. And to some extent you might say those would be resolutions. It's for yourself. Let me say a few words about what I expect, and that, of course, has to do with the possibility of growth and of work. For more people becoming interested. In the necessity to make sure that whatever interest is aroused, that it also will be satisfied. The great danger for next year will be to spread ourselves too thin so that it becomes quantity instead of quality. I think we will have to be very careful particularly with new groups and with new people that more than ever you should not bring any new people unless you are ready to carry them for some time and that you do not count on the group to take care of that.

You have a responsibility for those you bring and you have to have perfectly good reason why you want them to come, so that then when that is clear they also could receive something from the group as a whole...and still you remain responsible during this coming year for much longer time than I originally said because I said before that if you bring a new person you're responsible for the first meeting and after, the group will take care of them. In this coming year, you will have to be responsible at least a month...and the reason for that is that we are entering a different kind of a phase for this kind of work and without wanted to use the word organizing, a certain ^{amount} of that kind of activity is necessary in order to establish a co-ordination between groups.

You have started with it, of course, and there has been on the West Coast a little bit of exchange and also with people from New York who came twice here and it has had good results...at least some of the results were good. It's a little bit up to you to see what you can do with the East Coast from here. Or that even you extend at the present time your different trips if you can...if you can spare the time, with groups that are around here on the West Coast, because I think you don't as yet and perhaps you cannot to it. Perhaps you don't have the time for it. I think if you see it as something that would be useful to you, and not simply looking at it from the standpoint of a new group.

For instance, there is Los Angeles...they need help! Without any doubt. Big Sur, it went down. Some people don't come. Why? Seattle, of course, is a little too far. Portland is too far. Eugene, we stopped the group. Again you ~~as~~ can ask why. We will start again. Sometimes it goes up and down. The same thing happens in New York. I have stopped the groups, sometimes for a certain period and then started them again because they didn't keep to the level which I thought was necessary.

And all of this simply means that whenever you bring new people, that the responsibility of them rests with you and that you have to create an atmosphere in which new people will want to be and to be in contact with it. The emphasis is much more on the possible exchange with people to see what are the problems that they face.

I will tell you a little bit about...what it has to do with what we are trying now on the East Coast around New York, that we are trying to get a little place in the country which we do have. We bought some land. 13 acres and it has a beautiful barn on it. Some of you who listened to some of the tapes probably will remember that I said something about it in a meeting in New York. We are really full and quite definitely involved in it with work activity and with finances. And, of course, it has to be paid for and it will be paid for. It's rather heavy. It's a good load. It's a good something to work for and to see how we can solve it. What it will give for us on the East Coast...it will become a center. And it will really start to radiate from there and I think it will attract people. Also those who don't live in New York and that it will more and more change the accent of the activity from New York City to the country.

I have said before as you will remember that we will try this first on the East Coast and with a kind of information that we will gather, the experience...we will do the same thing here. And I would like you to think about that more and more because I think we ought to be ready by the end of this year or at least in the fall. That something should crystallize...somewhere and where? That's up to you to look around and to keep on thinking about it. What is the reason? It is that there is something much more permanent. Something that becomes independent upon the different people and it is not primarily subject to this changing and shifting of people coming and going. It is something that at the time when it is worked on and worked with will create an atmosphere for you so that you can go there and that simply by being there, perhaps already be reminded of the necessity for work. Even if you work physically, at least, that then you could have the proper attitude the desire or perhaps even the realization how necessary it is for you...

There's the telephone, I told you...

How necessary it is for you to see that work must be done and, of course, I almost pray for that for next year. That I'd say, that kind of seriousness will be much and much more evident, and that you will be less and less ashamed. That you actually could talk among yourselves about the necessity of work...the need you have. And that because of that, naturally all the different little things which we call now vices; that is, the kind of criticism, kind of jealousy, kind of anger, flying off the handle, not being able to understand each other, all the different

things that you now have in ordinary sense which you start to communicate with other people on a negative scale. That that also had to be gradually diminished. That you have to loose a little bit of this ordinary manifestation of yourself so that you really appear much more in the sense that that what you are in reality ~~appears much more in the sense that that what you are in reality~~ ~~appears much more in the sense that that what you are in reality~~ and that what you really...your own self...what we might say simply your inner life is, that it comes much more to the foreground. And that you dare to talk about that and dare to show it. And dare to wish it and that because of this you could even demand without using words. So that you demand it by your presence ~~by~~ by the way you act, by the way you want to be respected, for the sake of work. All that would have to take place in this coming year because now we are at that point of that kind of an expansion., that either it is going to succeed and the different groups that have been started that they have not been started prematurely but that we actually have at the present time enough people who can continue with it. And that even with the tapes and so forth and the different things which we now exchange and different people who take responsibility for that that more and more such responsibility can be laid on you, here on the West Coast so that you can help such people and that's the only way really for you at the present time for you to find out how you can help and what you really know because if you are forced to tell then you will find out how little you really know.

This kind of honesty and seriousness it has to be much more apparent and when I come here it's easy for me to say if, of course, I don't see you naturally during the time that I'm not here and I don't ever have the time to listen to all your tapes. At the same time I say that therefore when I now come, it's easy to be critical and maybe I'm not just because I don't know...I don't know enough about you. When I come back in February, March we will work a little more together and although I will again have to divide my time certainly there will be an opportunity to do certain work and to catch where we left off and to continue with it. Now we have 4 evenings. That is, tonight, tomorrow, Monday, Tuesday, Wednesday....What will we talk about. This you will have to consider for yourself so that after I go through to Los Angeles you have profited by something and that you must, at the present time, think what can I ask? Or what is there that I could communicate? And what will be helpful for myself to try and formulate and what will be helpful for someone else and to draw each other out...I'd almost say to stop me from talking. You understand what I mean?

So I will stop... and you ask your questions now. Yes?

LINDA - Mr. Nyland, recently I can remember ^{your} you're drawing an analogy between a person and a tree...the cambium, the layer that is the bark, The energy from that, instead of going into the layers of the tree goes out into the bark.

Mr. Nyland - A little louder, Linda

Linda - You said recently in an analogy between one's personal structure and a tree that the energy from the cambium goes instead of into the rings of the tree, the essential part, it goes out to the bark.

Mr. Nyland - both

Linda - Yes, but sometimes...can you tell me how to change the direction of the energy?

Mr. Nyland - No, you don't want to change it. You want to continue feeling the outside world and feeling the inside world. Because it is the only balance that you will be able to get...if you go one way or another, you will be out of balance. A man, as long as he is on earth, as long as he is walking, as long as he has certain duties and responsibility to fulfill on earth, he has to keep his feet on the ground and he has to be constantly in contact with his ordinary outside life and the manifestation of himself. It won't pay him to withdraw from that and to go in the direction of a higher form of living or to become what ever he would like mystically to be come part of God. Both have to take place, and if possible at the same time and without effecting each other and only in the man who is effected by both and that the whole process of work which results it self ultimately, when I become observant in the first place, that that what I consider my ordinary existence or my personality has to be effected by that what is I when the I has been full grown enough ~~to be a guide~~ to be a guide. And at such a time, we call this the participation step. That the I returns to it and then guides it in it's manifestations and tells it what is right and what is wrong. To what extent now when I walk and I'm affected by influences from a higher level and influences from a lower level. Logically that what comes from a higher level I have to prepare for that it can enter into me. And that what attracts me to the lower level is something that is already adherent in me by virtue of the fact that I live on earth's level and I have to maintain myself because if I allow myself to go without objecting to it I will logically go down to the next level because that is in the nature of the conditions of earth because everything that is at the present time unless it is maintained at the level that it is, will always go down

If I throw up a stone it has to come down. I can call it the law of gravity materially as well as the law of gravity physically, but I do know that as far as I'm concerned whenever anyone is being born that after some time he will have to die. And that happens to be the law which everyone is familiar. We are familiar with the possibility that something that is now running that constantly when the energy has run out, it will go down as low as it can go, and if it is earth it will remain on earth. So for me, it is now so difficult to have the influence that attracts me to the lower level because it happens all the time. It is much more difficult to become subject and effected by an influence higher up because this would require on my part that I become much more positive. Now these two influences can effect me. And part of the time, I think about the possibility that maybe God exists and that he could tell me certain things so that if I only pray to him that he can hear me and that I will get his answer, and the rest of the time I know that I'm all the time practically effected by that what takes me away even from thinking about God. When these two influences happen to come in my mind and if I let one influence touch the other, it is a question of whose the strongest. And sometimes I go to the left and sometimes I go to the right. Sometimes I go up and sometimes I go down. And all it amounts to is whether I've two of these kind of forces...the one that is the

strongest will win out because the one and the other...being in contact, if one is so-called positive, the other negative, the resultant will be positive less negative and then whatever is left...and if the negative is more than it is negative less positive, then what is left is negative. The problem of work is that I become cognizant of the two factors influencing me and that I know that some thing has to be done so I will derive from both of them as much influence as I can stand and digest without allowing one or the other to touch each other. And that, in me, there is a certain way of conversion of the two forces without touching that they both effect me and in this prospect sometimes takes place which requires my presence to that process. I call this presence at the present time, a neutralizing force because it effects my growth and recognizes both the positive and negative influences on me. So that what I am, by the two forces being now combined in that kind of a way...as I, say, not touching in other so that the resultant would be the possibility of me, myself as a neutralizing force becoming effected in such a way that I retain a life which is the result of my attitude towards the two that enter and then the three of us becoming a different kind of a person and forming a different kind of a level. This is the way the cambium ring receives life force from the roots starts to spread out towards the bark on the outside and towards the ring on the inside. And forms then because of this cambium ring the result that I now notice as far as bark and inner life...ring is concerned.

That what I now experience when I become within myself the cambium ring of growth which for me is representation of life, that for myself of this conversion process, I feel my manifestations and at the same time I feed my inner life. And that for a man when he wants to grow it is necessary to have the balance between the two as long as he is still living on earth. You see that what a man is aiming for is really that in his heart there is a desire that he could become conscious and that his life force which is now in his inner life in his heart has to be transferred to that what could become a guide for him in the form of consciousness. To some extent you might say it is the kind of a cross that he must bear in life because he doesn't want to take it easy and he doesn't want to fall asleep. And we assume now that such people now actually want to wake up, have a definite aim that they could become conscious and transfer that which is now a holy wish into the actuality of having a guide that is in the form of consciousness.

The picture of man that one actually sees as an image is a man with his arms outstretched and his body is, you might say, the long pole of the cross and the arms are the cross piece, and that the difficulty is when he tries to go with this life force from his heart, to his head where the consciousness is located that he has to cross this particular piece with the arms extending and the shoulders... and that that is really the center of his existence at a certain time because his arms represent for him the contact with the outside world and his consciousness and his heart both represent to him his contact with his inner life and that he now in the process of wanting to grow has to pass through this difficult period where the cross is and where there is a point in which at that time when he crosses it, there is no activity which has to do with any manifestation to the outside world. If you can see this picture of what man really is aiming at, that he wants to extract from everything that effects him and could effect him the maximum amount of energy and that then his own fac-

tory of conversion can function much more normally when there is an influx on one side and the other to keep him in balance, the same way as both his arms keep him in balance when he is walking.

Now what is the result. When I make the bark to the outside, I, you might say, add to the possibility of my manifestations to the outside world. They are fed from that what is now life force but at the same time the life force also goes to my inner life in the form of my inner ring and gives me within a stability which I call the solidity of myself. And that therefore when I continue to grow I have to be able to have the balance between that what is manifest and that the manifestations become an expression of that what is my inner life. In other words, that when I try to see what is the possible development of my inner life that it is necessary to have the balance in my manifestations of my outer life. In order to test out the reality of that what is my inner life, because if it always stays within, I will never know. And I'm interested in the totality of man. I'm interested in his consciousness and his conscience but I'm also interested in how are the two going to effect me when I walk on earth and that the problem for man is not to go away from earth until his feet have worn so that he is able to go away from earth after he has fulfilled his requirements which Mother Nature has placed on him.

You see there is nothing wrong with having the cambium ring represent form of life for the tree because the bark is there for to protect the inner side of the tree itself so that the tree in its inner ring and that what is now being protected by means of the bark will finally give leaves to the tree and branch out. The picture for man is that he goes from that what he consciously feels as a necessity for his growth he will go the possibility of making a constant state out of his brain and that in this kind of consciousness he will fulfill his aim provided that what his conscious is balanced by means of his feet and that the center point of man is his emotions and which really becomes the governing factor of his particular life.

You understand what I mean?

Linda - Yes, Mr. Nyland, and something that I didn't hear.

Mr. Nyland - Something dropped out?

Linda - No

Mr. Nyland - You're mixing metaphors, you know? Think about it, Linda and come back with another question. Alright?

Now out of the totality of all your discussions, the last four or five weeks what questions were left? Did you all agree on the answers that you had that other people may have given you. Was there any agreement because you did talk about definitions. Did you actually settle on definitions and learn them by heart that even if you didn't know exactly what was meant at least you could give a decent answer. Remember in Berkeley a while ago we started with that and you did ever once in a while talk about fundamentals. What is really meant by self-remembering or observation...self-observation. What is meant by presence. Present to oneself. What is meant really by participation

Instantaneous? All the different terminology...work on oneself... responsibility of yourself in life. The meaning of the enneagram? To the extent that you can actually use that symbol.

The relationships of the bodies with each other. What is really the meaning of "I"...where does it start. Is it divided into an intellectual function and an emotional one. What is the meaning of benevolence? What is the meaning of creation of an "I" and who creates it? The meaning of ~~enkephalogram~~ magnetic center? These are all terms you will use, of course, in the presence of other people particularly when they are new and if they ask what do you mean by that, you have to be able to explain...the law of seven. Have you examples that you thought out and could tell people from your own experience the law of 7. Is it the law of phenomenon that you can see. At least you can notice. Those kind of things that ~~you mean~~ are represented in the affairs of the world as you live your life. Or tell it...God, Father and the Son and the Holy Ghost. Or God, Mother, Son...Father, Mother and Son. The function of Mother Nature. What Mother Nature?

Steve - Mr. Nyland. I have a question on are you...in the definition I tried to use time as a guide line for alert, aware and awake and I wasn't clear for myself...would you explain it in that way?

Mr. N - How do you want to use time in that connection? Time, you said?

Steve - Time

Mr. N. - How do you want to use it in that connection of alertness?

Steve - In alertness, you're still on a past...you're not quite caught up with your observations.

Mr. N - No, No, not really. Alert is an enhanced noticing. Noticing par excellence. That you see or perceive more things than before then you're more alert. To some extent you can say that with alertness, something in me is present to what takes place and I notice it or I register. So alertness is more aliveness...that the level of my aliveness is a little higher. I'm not as dead... I notice things. I'm part of the things that I live in and I'm not blind to them. That is only...that is alert. Now time has nothing really to do with that. It's logical that when I'm alert or when certain things happen outside of me they happen and take place in time. There is a time duration attached to them. It is a kind of a process starting at the beginning and ending at the conclusion or ending at whatever may be the process. When I make something, a certain time has elapsed. But it has nothing to do with being alert because you can be dumb and still do it or you can be alert and perhaps do it quicker. But that is of no particular value.

The question of alertness going over into awareness, that is a different thing because when I wish to be aware in our sense of the term and when I use the word "I wish to be aware" I have to be very careful what is aware and what is aware of what. And when I say "I," I really mean the little "I" and not my personality. My personality remains alert by means of the mind and by means of certain ways by which I receive knowledge of facts. Either intuitively or because I happen

to experience it as a result of contact with my physical body. I run into a wall with my head, my physical body is certainly alive enough and my mind is alerted to the fact and I call when I describe it "walking into the wall with my head." I would be very dumb and almost quite dead if I didn't feel it or notice it or if I wasn't sensitive enough. But all of that belongs to a description of what takes place in the personality as it is living and living in time you wish.

But now something takes place when I say "I wish to be aware". The condition of my personality continues in exactly the same way and can remain alert so when I say that alertness goes over into aware it is not that alertness is now stopped, and awareness appears, it only means that since I'm alert with my mind, I now wish my mind to function so that there is something that is resembling awareness and receives also information about myself. And it does not imply that alertness has changed over and is not there anymore. The question is only that I make a distinction between the different functioning in a mental capacity that for alertness the mind does not have to be impartial. The little "I" has to be impartial because that is the way I create it. That is by definition the function of the little I to become an impartial observer and that what this I observes is what I am as a personality. I observe that what is my physical appearance having in mind that if this little I grows up that it could become aware of my existence as a whole and also aware of all the processes that take place in myself as a personality. And that the reason for wanting to observe only the physical part is in order to make it a little easier for the little "I" to exist because when it has to be impartial I don't want to spoil it by having a lot of partiality observed. And when I wish that that what is my mind functioning and that it should be observed by another mental function that I now call awareness I will have a difficult time to separate because the one part, my mind, in an ordinary sense is working with associations and memory and the part that is aware is only working with the receiving of knowledge. And is not associating...is not describing all it does is to get facts and facts that are instantaneously recorded and instantaneously placed in my memory.

So if you want to analyze the process now that what belongs to alertness is a physical function taking place in my mind, a subjective function. That what is awareness is an objective function taking place in a certain section of my brain. Awareness now is characterized by being alert in an ordinary mental sense with introduction of impartiality. So that the recording of a fact stays as a recording only and is not interfered by any kind of a feeling about it or any kind of a description of it. Now, I simply say that if awareness is a state in which this "I" is observing and observing facts about myself physically, that then the "I" is aware of my existence and if that the state of "I" recognizing at certain times my existence that then I would like to have the "I" continue having that state. The creation of that state of "I" depends on my wish to work. My wish to work takes place in my personality as it is unconscious, but the wish is to create something that is conscious in the real sense of the word. So although wish is subjective, the result as I could become object as existing. And the state of observation on the part of the little "I" is an objective state which when that "I" is aware lasts for a moment but if I wish that state to continue and I continue to wish to work then that moment is expended and becomes then not a moment but

an expanded moment. Without wishing to use the word time as a time length, the existence of "I" observing it still remains subject to the time elapse when this state of the little "I" continues to exist. And that therefore I say I now change into something which continues to exist in my ordinary time terminology of a time length. And then I say that I has experienced the state of being aware for a certain length of time.

But you see, if I wish to described what is the result of the moment being extended in an objective sense, I cannot introduce time as a time length as applied to a moment when a moment does not have a dimension. So I have to form another kind of a concept and when I say a moment is extended, it simply means that in my terminology that a moment becomes larger in its own circumference of existence. You see this I now call expanding and because of this expanding again expressed if I looked at it in a change from one point to another, the quality of that what is the moment is now something that remains infinity because I do not allow the time to describe the state of my awareness going over into awakening. But you see, it is very difficult.

Steve - Does that mean that the time is just not registered?

Mr. N. - It does not exist.

Steve - It does not exist...

Mr. N. - It does not exist. The time in a moment does not exist in the sense that we have our concepted time. As soon as I call a moment a point in time, I go back to the subjective state. As long as I remain in a moment, I remain objective. A moment when I give it a non-dimensional form like a point becomes subjective. It may be exactly the same because a point has no dimensions but a point has the potentiality of having dimensions and a moment never has.

Steve - Within that, can you move about? The movement of the body.

Mr. N. - One can exist in a state of being aware and awake like I experiences it. And it can then observe the body but the I is not subject to that what takes place in the body as a conception time which appears in the subjective body. In the objectivity, there is no measure in the same way that we have measures on earth for the measuring of time. Because what takes place in the "I" is that a change from that what is finite as form becoming objective, changes into infinity, and infinity is only an existence and no comparison of any kind of a dimension.

You understand what I mean?

Steve - Yes

Mr. N. - I simply exist and I don't care how long or where it goes because then I'm infinite, I'm everywhere and I'm eternal...

Steve - Yes

Mr. N. - You, see so I have no interest whatever because I will never define it. All I can say in infinity is that something exists and it

son for man having a wish to grow comes from the fact that somehow or other I am reminded of my existence as a living creature and that that what is life in me at times knocks on the door of my feelings and knocks on the door of my mind to remind both that life exists and wants to get out. So the real reason why I want to create the little "I" is to create something outside of the prison which now imprisons my Magnetic Center in order to give help by building something outside which you might say is the structure, when it is completed, will then be able to change the prison which is my body by opening the doors to let Magnetic Center out.■

Again I mix metaphors at the present time, but, you see, all this is a concept that takes place in an unconscious mind. I keep on thinking about it and become aware of the existence of Magnetic Center without experiencing it and I also wish to create the little "I" without experiencing it in my unconscious state. It is only when I start to create it and I use now the materiality of my Magnetic Center by giving the possibility to my little "I" of becoming that what it ought to be and making it function as if it already exists. That because of this you might say, trust or the willingness of all of me in a purest form wanting that to be of a higher kind of material when I start to live in accordance with that existing. That what now that is "as if" changes into reality and if helped in that sense by the constant feeling and reminded of the life force within myself now resident in my Magnetic Center.

You understand what takes place in that, because this is really the consideration of man when he becomes interested in the reason for his life and he has to consider that there is something there too that is without any question always the same, indelible. His Magnetic Center is the center of man which always will remain in existence although it will shift its place. It is always the point from where a person can start to operate in freedom if he could only stay there. He would never have any use for his manifestations. But simply because I am covered up with all my manifestations and the body and the form and the organs and all my subjectivity, Magnetic Center never has a chance and is pushed constantly in the background although it is the furnishing of that what is alive. Magnetic Center is already so divided and has given life to so many cells that no one knows anymore that there was a M.C. And it's only the realization that that what I am now as an aliveness or as a person ~~was~~ who is alive, that naturally in thinking about it I must consider where is the source from whence it came.

Alright?

Steve - Well, I guess I should leave it there.

Mr. N. - Let's leave the other question alone. Maybe it will return to the original source.

Steve - O.K.

Mr. N. - Yes, Linda, you put your hand up?

Linda - Would you please clarify what you said about becoming aware of Magnetic Center without even hearing from it?

Mr. N. - That is right. I can be aware of something existing with-

out experiencing the state of what I become aware of.

Linda - Yes, That is the difference between knowledge and understanding.

Mr. N. - Yes, that is right But then this knowledge goes over into understanding and goes on a higher level of being, then what is understanding is the knowledge for that level, But it uses the facts of the lower level, when it has ~~gone~~ gone through the experience in order to change the fact into an understanding, Experience is always necessary. The conversion is always necessary. The introduction of objectivity is always necessary. No fact as knowledge will ever lead to understanding unless it goes through the usage in my body as an experience. The activity of the body is always the necessary factor for the combination of that what is feeling and that what is mind.

The more complete that what is activity which I call now the execution of a wish is always the result of what I feel and what I think. The more they agree, the more homogeneous my wish is. When they don't agree, my mind or my feeling, whichever is stronger, wins out And that will determine my activity. Through the activity of using the material from my mind and from my feelings to create experience And the experience brings it to that level where the experience is an understanding which feeds the experience and my consciousness belongs to that higher level. I call it higher because the state of immobility is lower than the state of activity and that the experience of a man takes him out of his thoughts and out of his feelings into a new kind of realm where he has more knowledge translated into understanding.

Alright?

? - When I try to connect my own experiences, () about aware and aware in reasonable number of times, say walking down the street there can be what I can definitely describe as a continuous effort and it can be as impartial as I know how to make it and to me that is the only thing I understand by awake. But it is somehow, I don't know as it is a time or not, and say once this happened where that becomes very different and the only way I can describe it is that one moment there was more time in that moment.

Mr. N. - That is right, it doesn't make sense in the ordinary way but nevertheless an extension of the moment without introducing a time concept it (/), its perhaps a little easier.

2 - That I classified in terms of intensity of awareness.

Mr. N. - I think so. I could simply say for the time being as a working hypothesis its enough. If I intensify my awareness, it becomes a state of awakening. Because usually the energy to be spent in intensity would require time.

You understand what I mean by that. Its a question of intensity where it is a quantity of energy. I can reach a quantity of energy by extending the amount of a certain time length or I can extend it in depth So that what is really of importance is the quantity of energy

as represented by the total quantity available, either horizontally or vertically and when I use the word intensity, I simply mean that what goes down in depth but which as a total amount of energy would represent the value of my moment. And the more energy there is, the more valuable it is in terminology of ordinary life. I would say, the moment has lasted longer, because it represents more energy. But we don't have to philosophize so much about it.

Yes, is it Linda? Who is it this time? Zilla, yes.

Zilla - Last week we heard a tape in which you spoke of the importance of emotional purification and it awakened in me a desire to know if this is any kind of inner discipline or attitude of work that parallels impartial simultaneous self-observation in developing the conscience along with consciousness.

Mr. H - No, I think it's the same process. It is a question of energy at the proper time whenever the little "I" is being freed, and when that is a result of this observation and, let us say, the impartiality and simultaneity as a triad which becomes one in an effort of work. That is what takes place in the development of an intellectual something as an objective faculty starts to grow out but together with that there has to be the constant wish that I want to continue to work. This wish is as pure as I can make it and the creation of my "I" is a result of that what I wish. And that, therefore, when the "I" starts to be created it's purely intellectual. It has in it what I always call benevolence. You see the fact of the creation of something outside of me even as I go through the period of "as if" and that actually then this reality will start when it becomes objective, is already a (?) creation as a result of my wish and that therefore you might say in the creation there is a certain, I call it benevolence...a certain gratitude that it exists because of the creation of something of myself. As a result of that, that what is "I" always will have a feeling of gratitude, wanting to help that what has created it.

It's as if an artist has an object that he makes in art which then when it becomes alive will help the artist to feed. I now start to create the little "I" and the beginning is quite definitely an intellectual concept. So that what (?) for objectivity as soon as I try to introduce impartiality, little "I" knows that something (?) because the little "I" wants to remain alive so the little "I" also has to have a wish for wanting to grow and it can be 100% coldness. It should be when it's alive and it has a wish to return to me in the participation process then, of course, it will have to show its benevolence that it has a desire to become as much as it can be in as short a time as possible in order to help what has created it.

The wish for the creation is now turned around into the wish to become conscience and that this desire of an observation process, which belongs to me and is followed by participation, that what is the little "I" starts to operate in my intellectual center and starts to spread energy and simultaneously a little bit of that energy more or less emotionally tinted will start to become directed towards my heart. What takes place in such a (?) and with the intellect...and part of it not functioning objectively is starting to grow...will start to spread as an effect the rest and the surrounding of the mind. And that in this particular process, certain things take place on the part of my brain which is objective. And that now has to be restored what is now objective together with partiality towards the rest of my body since I

now have the wish to effect the condition of my body.

This process produces in the intellect part a certain wish of wanting to go towards my heart. That is, a certain substance is created which will enable any kind of food or any kind of material which is necessary for the growth of the conscience to go down to one's heart, and due to the circulation of certain systems that are already in existence physiologically will now, you might say, by (?) or it is something as though a new road is being built through that what is unexplored territory direct to my heart in order to establish a relationship of understanding between the two.

You must understand that. When man is unconscious, he has a feeling and he has a mind and when they are disagreeing, there is no direct way of convincing one or the other. And that the functions of an unconscious man go via his body as an expression is recognized as a result of the feeling but its recognized and described by the mind. And that therefore any disagreement between the mind and the feelings meet together in the activity of the body or in an expression of the body in some way or other and that is how there is a relationship. But it's a very unfortunate relationship and its how to use the body as a means when consciousness starts to exist, it wants the totality of the body to become one and it cannot tolerate for each center the dependence on another center. For that reason, consciousness requires a direct route to one's heart and that is why it's made so that there is no disagreement between consciousness and conscience and as a result, when these two agree, the activity in the form of a will of man becomes, of course, much stronger because the total energy which is in the conscience is now related to the energy which is conscience and no energy is lost in the disagreement between the two so with much more force the actual will of man is now the directing of his activity and because of that a man who is complete and has a will cannot even be compared to a man who is unconscious and has only a little wish.

A real man has a will. He goes ahead and does. It doesn't make any difference when he is once convinced that the thought is right and he has the power in his feeling that it can be propelled. He will execute. That is, he will not be afraid of any kind of an obstacle. Now that what is formed in the process of spreading intellect in an objective sense over the rest of the intellectual center is a substance which we call "hamblazoin". It is a form of lymph. It is blood of the Keshjian body but it is a lymph in a certain substance made up of water plus different salts that have a different polarity from each other and effect the heart in such a way that it becomes stimulated to become conscious instead of only taking care of the ordinary blood circulation of the physical body.

This Keshjian body starts to exist because it is being fed by energies; it is receiving in a conscious state. Of all three forms which the physical body or the personality is aware that it is becoming cognizant of and that the formation of this Keshjian body or emotion body is fed by this blood condition functioning in exactly the same way that ordinary blood functions in the physical body. And it transports or it corresponds to the transporting by means of a certain humblazoire vessels for the food distribution of the Keshjian body in exactly the same way the physical body is being fed.

You see this is a tremendous advantage for something that you set in

motion and becomes then dependent, you might say almost on one source which is the source of impressions which are received by the physical body as a result of ordinary impressions of the five sense organs. Now that what is the energy represented by that starts to function for the formation of two other organs which are sense organs in the real sense of the word...because that belongs to the totality of the personality but that ~~now~~ now are used for the feeding of higher bodies and that the amount of material that is available for the feeding of such higher bodies comes from the different parts of the body as it is now and is fed by that what are influences from the outside which now can be digested or taken in...and that as Gurdjieff calls them (?) a quality of creation ability. And that very often they are compared to se energies and they are located in man in his sex organs and its only means of a certain wish which has to do with the wish to form a Kaddjian body that such energies can be made available for that reason.. and the way they are carried through the body and the Kaddjian body is the humblazon in which is the kind of conveying or the instrument that is used for the feeding process.

Let's say it this way, that because of this, man becomes self-sustaining. He becomes constantly with this improvement able to take food from different levels of existence constantly being converted by him and that ~~at~~ the levels of existence belong in the first place not to his ordinary planet, the Earth, but they belong to the planets and Sun of his own solar system and that the third form of food that he can receive is outside of the solar system belonging to the cosmos and these are the kinds of food that correspond to the (?) and that form in man when they start to function, the 6 and the 7 organs. Sense organs.

Alright?

Zilla - I think I have one question...a practical question, having to do with grace in connection with work...

Mr. M - Grace, you said?

Zilla - Yes

Mr. M - The Roman Catholic grace?

Zilla - No...maybe. Maybe its the same thing but its just an experience that happens to me. I think and I call it that. Sometimes I (?) and I remember work and I make an effort. That is the substance. the principle substance of my understanding of work is somehow remembering to work and then doing it. And in addition to that, I feel that certain experiences are given to me through...sometimes I hear music, and through reading certain things...many times listening to you on a tape or being in the sun and when many emotional experiences occur sometimes I transfer the energy into an effort and I would like to know if there is any way to sustain that energy other than to automatically (?). How can I receive the energy?

Mr. M - The only way to sustain it is not to allow it to be overused or to have too much that cannot be used for a certain length of time by that what is the instrument for digesting. One has to learn to control it. One has to feed it. If there is that kind of energy a-

available one has to feed it in smaller measures so that it can be digested totally without any loss. This is the only way by which it can be ~~sustained~~ sustained.

There is a certain amount of that energy available and the quantity is limited. When its gone, its gone and you will have to be made again. But if I spread it out over a certain period of time and then I reach a state in which I am at least partially alive, but for a longer period its better for me then to have an intense moment which is after two or three seconds lost for me.

You see?

When one presupposes that there is something of a ~~kind~~ guiding force which controls the amount of energy to allow it to flow, this controlling force is also 2-fold; it comes from the little "I" having authority and it comes also from the relationship of man towards the rest of his world and even cosmological influences. And at such a time a man can actually be effected by that what could be a higher force or form in which one might say his Endlessness gracefully wishes me to grow. That then because of this possibility, man can receive an influence of a (?) or a recognition of the necessity how to proceed over such a condition. That what does not know it and sometimes the "I" being too small or perhaps willing enough but unable as yet can be helped by man as he is in that kind of a state by really requesting it in the form of a prayer in which he says, "Lord, have mercy". You see, its that recognition on the part of man that he knows he is not by himself and separated from the rest of the world. He is part of it in the same way that is is part of humanity. And he never can forget that fact that he is not born all by himself and he is entitled, he himself only to all the benefits of a higher ~~form~~ form of life. But that all the time when man is alive that he has to realize that that what is his aliveness has to be shared. And that he never can keep anything for himself that constantly through him certain things must flow out and that the fact that he is, you almost might say gracefully chosen to be used as that kind of a channel, will enable man to continue to live and at the same time...retain what is not his own.

With other words, in that kind of a process, one yields more and more to the possibility of that what is much greater and larger than ones own self and when one establishes that kind of a relationship towards one's God, regardless of where that God happens to live, as long as he is able or at least awake, from the place where we are living now, the it starts to function that way and when I say, "Lord, have mercy" I mean "Lord, who is ~~still~~ available to me in my world." Its not Jehova and its not his Endlessness yet but its a characteristic trait of some thing that belongs to a blessed live and its not that yet clear to me. Actually what is meant but because it is so mixed and if I say its infinitely...I have absolutely no reason to assume that the God I pray to is infinite. But its definitely higher than I am and that is my Lord. Because that, you might say, I pray to, hoping that he in his wisdom as a Lord will enable me to remain graciously receiving that what is available to me ~~from~~ for my use. And to use me as that what becomes a channel to share it with others.

You see, its a very good think that this can happen because then one can extend this particular period. Even if its the twilight, its at least a recognition of light and it makes such a tremendous difference when there is even a little light as compared to total darkness.

Keith - Could you speak on sensing. What it is and what use it is.

Mr. N - Have you ever listened to a tape on sensing?

Keith - I have never heard a tape on sensing.

Mr. N - Well, we ought to find one. I think its better. I think there are enought tapes that you can actually listen to and which will give you enought information. If its not clear, then you can ask. Find out first. Do you know the number? Sensing tape...

Keith - No, I don't

Mr. N - Bill, do you?

Keith - No

Mr. N - And Patricia, do you know perhaps? How far is the subject index developed? It ought to be indexed. There ought to be three or four tapes on sensing and sensing exercises. Try to borrow that and listen to it first. Then we can talk about it. Don't connect as yet sensing with work. Its a preparation for work. And ultimately it can be useful for work also. But it is not directly connected. But find out what sensing is first.

Yes, Bill?

Bill - How I look now when I make an attempt...for I want to find out if its the right way to look at it. Its like I'm reminded and then what ever part of my mind that is...that is reminded...its like I start to go in the direction of something that can observe me. I'm not clear about the five manifestations in relationship to something higher in me observing...how...

Mr. N - Lets get clear on the first part first. I have a thought and I have a feeling...

Bill - A thought

Mr. N - Connected with my wish to work...

Bill - I have a reminder and its there is something attached to that that makes me make an effort...

Mr. N - That is right. The conversion of that which is now the thought and the feeling into the effort, its something that some one has to learn. It can be done at anyone time but in the beginning I will probably have to prepare for this it in some way or other that it actually can take place. And that what is the result or an experience of that kind of a conversion into the actuality of being aware or perhaps awake is something that I will have to learn how to go about it in order to put myself in the right kind of a state of feeling or of thought and for that reason I probably have to do many experiments in ~~me~~ and to find out what are conducive contitions but also what is conducive to myself...in what state can I actually expect certain results of my efforts to want to wake up. This depends to a great extent on how much of the ordinary experiences of myself still remain in existence. That is, if I want to be part of my brain functioning objectively, I don't want to put it in the surrounding which is so com-

pletely chaotic that its filled with worries of things or that kind of a mental kind.

And the same thing applies to my feeling center. I cannot afford to have too much energy going in that direction when ultimately I need it for something that is a real wish for myself. So in the first place, I have to relax the totality of my personality to a lower level so it still is maintained that I have energy in the form of this wish which then can be converted to the ~~activity~~ ^{actuality} of work on myself.

Now you have to be very clear where that takes place. And quite definitely have to locate it in that what is my brain now functioning objectively as observing me. And its a mental activity that is there on the side of the brain above the temple. And there is no more about it. Its not all over the brain but only there. But my thought for wishing to work, that belongs to the rest of my brain in an unconscious state. And the refining process begins by eliminating extraneous thoughts which are not necessary.

The second is I use my formulatory apparatus to make it clear to me what is meant by work. I use my pondering ability to establish the fact that the wish for work has a very definite value for me. I use my ordinary brain in order to be quite clear what has to take place that then when I do this with my unconscious brain, I have material ready to be converted. Now, I sit and I know I have the wish...I know its pure....I know its valuable and its ready to be used and now I go through the state of change that what is now the wish, etc., etc into the activity and the application of the "I". This, you might say, is a process that only will take place at a certain point when all the conditions are conducive for it. And that at certain times there is all of a sudden that kind of a flash that makes me realize that something in me is now creating.

For the time being, I cannot define it better. Later on, when I am familiar with the process its a different thing, because I know that something already exists and then all I have to do is record. But when its the first wish to create an "I", I have to go through the difficulty of a creation. Its in there, and the difficulty there is that this creation in the beginning does not exist at all. And only a concept, and a concept is connected with an "as if" its already operative. So what really takes place in the brain of a man...he has this field clear, its ready to receive the results of the little "I" when it functions.

But the rest of the brain has to prepare all kinds of things to come to a concept to give the concept the possibility of existing and to make that what is still an abstract concept function "as if" its complete. You see, for that reason I can not afford to do anything else but be very fundamentally interested in the wish to work. And whenever the wish to work is flippant, nothing happens. Its just a little passing thought and there is no value in it. That is why I say many times either "yes" or "no". If its yes, I am willing almost I would say to clean up the mess of my mental activities first and make room for the possibility of conversion, and to allow the concept to exist in my brain which concept has to do with the possibility of creation and then to create. And at that moment, that what I wish is "as if" it then changes at such a moment. Something takes place in me that I can become aware of "as if" that what is the realization

of myself as a human being then changes over into the realization of belonging to God.

You see what I mean by that? I am living in a material world outside manifestations. At the moment that I wish to work, the accent of my life is transferred to that what is inner life, and in that process when it goes from outer to inner, it goes through me and in that process I am changed.

I take that what is now ordinary world in outside manifestations that what is the attraction to Earth and I take it now so that what belongs to God and in that process going from my feeling to my brain I pass Magnetic Center. And I tell Magnetic Center "I am on my way." And Magnetic Center responds making the little "I" aware.

See it in connection with what I said a little while ago and the process from one's heart to one's brain and that where it crosses and the outside world is still affecting me. When it passes the point where there is no dimension, the little "I" is created because of the wish of Magnetic Center to be set free.

Alright? Good. Yes?

? - M I'm not quite sure how to formulate what I want to say, but I will try...

Mr. N - (?) Do it first in silence and then you will know. Don't try it out on us.

? - Well, I will try and put it together.

Mr. N - Yes, but you see when you want to experiment on us and simply start talking you take up our time. Its not right.

O.K.? But you can if you want to and you don't have to listen to what I am saying. You just can withdraw in yourself and come to formulation and say, "I have a question." Alright?

Judy - I had an experience a couple of months ago that was different from anything I have had and it sounds like what you call being awake or having part of me or something observing Judy and what she is doing and not criticizing it and it was a different feeling then I have had. And the problem I think is that I think I have gotten trapped since then of using that experience as a standard for what I feel should happen when...

Mr. N - There are two things connection with it. One is of course is that one is an experience that is very useful or even very desirable which you would want it back again in the same way because you know now be experience what its like and you think and you know that its in the direction of work. In any event, and it gave you a different kind of a taste and a different kind of experience that you never had before. To that extent and you want it again because you want to work. So you start to describe already something how it should be when you are awake based on experience which is quite right. At the same time when you start to do this, you detract a little bit from

That what is the wish to be awake.

Judy - Yeah, I know that.

Mr. N - You see, and you fall into that kind of a trap because you are not clear, not clear enough, and you are divided. One is the wish to have something repeated and the other is the wish to wake up which has nothing to do with the description of what you might expect. ~~Wait~~

Judy - Yeah, well I...the trouble is that that is always in the back part of my mind...

Mr. N - I know. Nevertheless it takes energy...there is a thought about it.

Judy - Yeah, but the only thing I can't...

Mr. N - Forget about it entirely, Judy. At such a time and become aware of that what you are doing in ordinary activity without any expectation whatsoever and only that you hope you will wake up. So that its not going over into any very special experience. If it comes so much the better. But don't look for it. Only consider the fact that you are asleep and that you want to wake up. That is all you have to consider. And for that you make the attempt to try to become aware. And you don't describe anything.

Your motivation is only to be awake because I am asleep. The motivation is like the dream in my sleeping state in which I picture how it would be if I could be awake. Then I am when I wake up I have that thought still knowing in my dream I thought I could wake up and now I have the thought that the possibility exists for me also to wake up when I'm faced with the reality of my waking -sleeping state. And then I have a pure motivation without any further description. Alright?

Judy - Thank you.

Mr. N - Now, Barry? Well, it always means I am subject to a higher law and not only I but Barry also. (Tape ends)

Then Barry, you think about tomorrow and you have a perfect right to put up you hand first crack out of the box. And I hope that I will have a perfect right to recognize it.

Alright. So then good night and a good year!

what
I have said enough about/a year ought to be but I would wish really from the bottom of my heart that you take these kind of statements to heart in you life and that you actually make attempts to understand why...Why do we talk about work? That should be the resolution to become very clear and to have that something with you all the time even if you write it up...even if you put it in your pocket or pocketbook. Take it out. Put it in front of you...on your desk and be reminded to remember yourself,

So good night every body. We're still on the tape, aren't we, huh?

(End)